
THE REFORMER

AND CHRISTIAN.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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ON EATING BLOOD.

There are views and openings on the scriptures, in the new dispensation of light now beginning to dawn, of the utmost importance to every one who would wish to be found approved in the sight of God. Among these, none seems more proper to be presented for consideration, than what relates to the eating of blood, or rather that which is the antitype of, and, in respect to criminality, is the same now as was eating blood under the law. "The command against eating any manner of blood was of the most strict and positive kind, and the penalty for doing it was set forth in the most express terms. Blood is called the life, and it was always to be poured out unto the Lord, and to be made an offering unto him. Thus *Leviticus*, xvii. "What man soever there be of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord, before the tabernacle of the Lord, blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.*" Again verse 10th. "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that

eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The Israelites under other circumstances were allowed to kill and eat flesh in all their gates, only they were not to eat the blood, but to "pour it upon the earth as water." It is further added verse 13th, "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust."*

The foregoing quotations will serve to show the importance of the command against eating blood, as well as the consequences of doing it. And we learn that the command was given, "that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord." Again, *Deuteronomy* xii. 27, 28. "Thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God; and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh.—Observe and hear all these words which I command thee, that it may go well with thee, and with thy children

* The proper comment on this command in the law, will be found in the following words of the Apostle:—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

* *Dust*, in the antitype, means a humble, lowly and sorrowful condition or state of mind. Hence the expression so often used in scripture, of raising people "out of the dust," "exalting them out of the dust," &c. and the words of Job, "Wherefore I abhor myself, and repent in dust and ashes."

after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God."

Under the gospel, no more animals are to be offered in sacrifice. Men are now the only proper and acceptable offering or sacrifice to be made unto the Lord—as will be seen by the Apostle, Romans xii. 1, 2. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The good, acceptable, and perfect will of God, is not merely offering our bodies, or outward walk and conduct a sacrifice unto God; but also our life, and having our principal satisfaction and enjoyment in him.—This brings us to the subject of what at present corresponds to, or is the antitype of blood, and concerning which so much is said under the former dispensation.


Blood is called *the life*, and the life of every person (and consequently the antitype under the gospel, of blood under the law) is the satisfaction and enjoyment a person has in any thing, whether it be right or otherwise.—Hence the words of the Apostle, 1st Thessalonians iii. 8—"For now we *live*, if ye stand fast in the Lord;" that is, we *feel the greatest satisfaction and enjoyment*. He adds; "ye are our glory and joy, our hope and crown of rejoicing." Again, after expressing his fears lest they had been moved or tempted from the right way, he proceeds: "But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, we were comforted over you, in all our affliction and distress, by your faith: for what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God." We here see what constituted the Apostle's *life*, or in

other words, his greatest satisfaction and enjoyment. But there are others with whom something of a very different nature constitutes their greatest satisfaction and enjoyment; and whose life is in eating, drinking, laying up treasures on the earth, acquiring fame and worldly honour, or something else quite as inconsistent with the life of a true christian. Yet, nevertheless, the life of every human being, or in other words, his happiness and enjoyment, in whatever these may consist, are of too dear and too sacred a nature to be taken away, or invaded, except to be made an offering unto the Lord.

The words of Christ, which here follow, will further serve to show what we are to understand by a person's *life*, and consequently what answers to blood under the law. "Take heed and beware of covetousness; for a man's life [that is his happiness and enjoyment] consisteth not in the abundance of the things which he possesseth." Of similar import, likewise, is the oft repeated expression: "O King, live for ever;" that is, have happiness and enjoyment forever. Thus we plainly perceive what now answers to *blood* under the law. It is a person's *life*, or his satisfaction and enjoyment in any thing—and it is very certain, that in whatever these may consist, none can take them away, except to be made an offering unto the Lord, without incurring the deepest guilt, and subjecting himself to the penalty of being cut off from among the Lord's people, when he comes to make inquisition for blood and set up his kingdom on the earth.

The enjoyment and happiness of every man, being, as has been shown, his *life*, and the same as the blood of animals under the law, must never be taken away to feed or gratify any unkind feelings or ill nature of our own, but when done, must always be done solely unto the Lord, in order to be made an offering unto him. To speak to any one, therefore, in a way of reproof or reprehension, for what we may see in him, or may know him to

do of a censurable nature, to the gratifying of any resentment or wrong feelings in ourselves, is the same crime as partaking of blood under the Law—and every such soul will be cut off from the inheritance of the Lord, and from among his people, when he comes to set up his kingdom on the earth.—For the Lord will have no such persons remaining in that kingdom which he is about to establish, as they are wholly unsuitable to be called his people or to be among them.

Whatever persons do of a reprobable or censurable nature, they generally have a sort of life in it, and we are not to take it away (being always an act of violence on our part towards them) but only from a sense of duty to the Lord, that they may become as a sacrifice or an offering unto him. Let it therefore be particularly remembered  whenever we speak to any one, or reprove any one for any thing in which the person has a life or enjoyment, whatever that thing may be, it must always be done purely for the person's good, in order that he may place his happiness and enjoyment wholly in the Lord, and become as an offering unto him, and not be done to gratify or feed any wrong passions or feelings of our own. A person's life or enjoyment in any thing, moreover, rightly taken away by reproof or reprehension, is, agreeably to the command in the Law, to be *covered with dust*, or in other words, with a humble, lowly feeling state of mind in ourselves; instead of permitting it to be conspicuous by our own exaltation, by speaking of it to others, or making a boast of it, telling how we have reproved and rebuked such a person, mortified his feelings, destroyed his happiness and enjoyment, &c.

We all ought to know that it is exceedingly wicked, and in the highest degree criminal, in any way to hurt or wound a person's feelings, by telling him his faults, or reproofing him for what he does (in which he has a kind of life, and which pervades every part

of his nature as blood does the flesh of every animal) in order to feed, gratify, or indulge a bitter and unkind spirit in ourselves. It is feeding the corrupt appetites and passions of our nature, at the expense of his happiness, which is his *life*. Let every one, therefore, take heed how he does any thing of this kind, for God has strictly forbidden it, he notices it, and the time is at hand when he will cut off all such persons. As observed before, it is a great aggravation of the crime if we speak to others of the reproof and censure we have administered to any one, and are pleased and lifted up in our minds, on account of the pain and mortification we have caused the person. It is not *covering the blood with dust*, according to the command, but "*setting it upon the top of a rock*," as this country is charged with doing, Ezekiel xxiv. 7, and as many are now actually doing in respect to persons, who, from their honest motives and intentions, deserve better treatment at their hands. What many are now doing in this country, is indeed in hardness, *as a rock*, and not as soft ground, to receive and cover from sight cruelty done—and we are told, that this business of cruelty will "cause fury to come up to take vengeance," and that the Lord himself will, in return for their deeds of cruelty, also set their "blood upon the top of a rock, that it should not be covered." Let every one, therefore, take heed what they do, and under what spirit they act. As the cruelty exists, and the declaration made will shortly be fulfilled; what we have said is intended as an admonition to all for their safety and well being. For a time draws nigh when such scenes will take place, in a way of meting unto men as they have meted unto others, as does not now enter into the hearts of any to conceive.

Supplementary.

In the preceding article it has been shown with what strictness the Israelites were enjoined not to eat blood, but to

make it an offering unto the Lord, and how positive and severe the penalty was for not complying with the requirement. It has also been shown, that to deprive persons of the life, happiness or enjoyment they may have in any thing, whether done in the way of censure or rebuke, except it be done as unto the Lord, to turn their life and enjoyment unto him, is, to persons in this day, equally as heinous and criminal, as for the Israelites formerly to eat blood; at which, even Saul himself, when none of the best of men, was deeply shocked on account of the wickedness of the act, and the consequences to be apprehended from doing it. Yet how much of this feeding on blood, or on what may be called a person's life, is practised in this day—and consequently, how deeply involved in guilt and crime must the present generation be, and how awful the condition in which they must stand before God. But from this time let all beware how they transgress the Lord's command, and under what feelings and for what purpose and end they reprove, censure or rebuke others for what they may do. Those especially, who read these pages, cannot from henceforth excuse themselves on the ground of ignorance, or say that they have not been warned against the crime and wickedness of reproof or rebuking any, except it be done as unto the Lord—and also been apprized of the consequences that will result to them, should they do it from any other principle, except to bring persons to place their happiness and enjoyment wholly in the Lord, and become as a living sacrifice, holy and acceptable unto him.

To sacrifice in any other way than that enjoined in the Law, was declared, Leviticus xvii. 7, to be "Sacrificing unto devils"—and consequently, to deprive persons in this day of the enjoyment and happiness they may have in any thing, to gratify our own feelings of resentment or ill nature towards them, instead of doing it solely unto the Lord, with a view to bring them to

seek their happiness only in him, is acting for, and in the spirit of the devil, while it also excites his spirit in others, and promotes his cause and kingdom in the world. For there is nothing more calculated to stir up improper, angry and vindictive feelings in mankind, than to deprive them of the happiness and satisfaction they may have in any thing, solely to gratify a spirit of ill nature or resentment in ourselves; and particularly if we afterwards make a boast of what we have done towards them, and feel pleasure on account of the pain and mortification we have caused them by our rebukes and censures. This is truly *sacrificing unto devils*—and how many, alas, are now thus sacrificing unto them.

We would remark further. The blood of every sacrifice, as we have seen, was to be offered unto God; but the flesh of the sacrifices, the Israelites were allowed to eat. Now the flesh in the antitype under this dispensation, means the outward, visible man; a man's own strength, natural understanding, acts, services, &c. Hence the expressions, "fleshly wisdom," "glorying in the flesh," "fair shew in the flesh," &c. &c. meaning their outward visible conduct, actions and behaviour. We are allowed to partake or have the use of these outward and natural services, gifts and endowments, for our own benefit and advantage—and when persons become right towards God, by the sacrifice or offering of themselves unto him, how very useful, profitable and beneficial in these things they may be to us in many respects.—But the life of every one must be given only unto the Lord—it must be his meat and drink to do the Lord's will, and his greatest happiness and enjoyment must be in having his favour and approbation. We have no right to this from any one, ourselves—for it would be robbing God of what justly belongs to him, and is strictly due to him from every rational human being.

But to conclude. As every thing in the Law of Moses was made and in-

stituted according to the pattern shown to him in the mount, and is a type or shadow of spiritual and heavenly things, so the whole at length will be opened and made plain to the understandings of men: and then it will be seen that they are not without the most important meaning and instruction to mankind in the present day, for the government of their life and conduct, in order that they may be approved in the sight of God, and secure their own welfare, peace and happiness, now and forever.

OPENINGS IN THE NEW DISPENSATION.

Those who wish to find acceptance with God, must have nothing more to do with sacrificing dead animals. Nor must they undertake to make an offering unto the Lord, of such animals as are not allowed in the law suitable for an offering, on account of their nature and properties.

Does any ask what is here meant? We answer then, that persons dead to all sense of God, and their duty to him and to their fellow men, and also persons in whom are none of the properties or characteristics of such animals as were to be used in sacrifice, we are to let alone, and have nothing to do with in the way of making an offering of them unto the Lord.* For, if we attempt to slay them by the words of truth, (the only slaying now allowed) and pour out their life as an offering unto God, the offering will not be ac-

*This is agreeable to the words of Christ where he commands us not to give that which is holy unto dogs; neither to cast pearls before swine. We cannot always know who are such upon a slight acquaintance. It will be sufficient to obey Christ's directions, when we become satisfied in regard to individuals who answer to such a description. Some who are very wicked, and even profane, have many excellent properties and principles in them, calculated, if rightly directed, to honour any cause, and be highly useful. And when such persons are turned unto the Lord, they are among the best of christians, and are useful and profitable unto men.

cepted—there being nothing in them, or about them, fit or suitable to be made an offering unto the Lord. Nor is there any thing belonging to them in their conduct and principles, that we can use, or partake of, that will be profitable or useful to us in the way of nourishing and strengthening us in the cause and principles of righteousness; any more than there is any thing for the healthful nourishment of our bodies in a vulture, a hawk, an owl, a cat, or such other fowls and animals. Persons must come into a lamb-like, ox-like, or dove-like condition, or resemble some of those animals that might be used in sacrifice and be eaten, before we attempt to make of them an offering unto the Lord, or partake of any thing belonging to them ourselves with a view to nourish and strengthen us in the ways of holiness, truth and righteousness.—For then, and not till then, will the Lord accept their life as an offering unto him, and their conduct be useful and profitable to us, instead of proving an injury, and serving to bring us into an unhealthy and a diseased moral condition.

Take notice, that all those animals forbidden to be made an offering unto God, are either of a hostile character, and will make resistance when their life is attempted, have coarse flesh—or else, like the swine, they are of an insensible and stupid nature, caring very little about any thing except to satisfy themselves; and, in general, they are not very choice respecting what they eat, and will also trample under foot and waste what they are unable to devour. Others, again, do not chew the cud, which, in the antitype means such as do not meditate, reflect on, or attentively consider what they receive or obtain from reading, conversation, or otherwise. None of these sort of animals, or rather such persons as resemble them, are suitable for being made an offering unto the Lord. Nor must we partake of any thing pertaining to them, or belonging to them, if we wish to preserve our spiritual health, or to

be found living and walking in the ways and principles of holiness and true righteousness. May the Lord give us understanding in all things useful and profitable unto us, according to what is written in the law and commandments of the Lord by his servant Moses, all of which, as stated before, are a pattern of spiritual and heavenly things, hereafter to be opened and made plain to all.

THE TWO TABLES.

There is now in an especial manner placed before men, what the apostle calls "the *Lord's table*, and the *table of devils*," to prepare mankind for the events which are shortly to take place, and the end designed to be accomplished. Those who partake of the Lord's table, will grow up and be strengthened in whatever is right and good, far beyond what has ever before been experienced, become more sincere, faithful and humble, than any have heretofore been, and at length be brought to enjoy uninterrupted happiness and peace—while on the other hand, those who partake of the table of devils, will increase in pride, envy, ill will, enmity, and every evil disposition, till they will lose all power to do good, become exceedingly unhappy and miserable, and will make all others unhappy and miserable with whom they are associated, or who have the misfortune to have any dealings or intercourse with them, and in the end they will be destroyed as the chaff winnowed from grain, as the tares gathered out of wheat, and as briars and thorns in a field—being wholly useless or of no value, and only an annoyance and injury to all who are upright among men.

It is therefore now a very important time, and many are permanently and finally fixing their future condition, and all the consequences that will arise to them from that condition. How lamentable then is it to see so many at this time partaking of the table of devils, by giving way to anger, animosity

and ill will towards their fellow men, without any sufficient cause except that influence and deception which the devil at this time is permitted to practise on their minds. For it is now becoming *his hour* to stir up the passions of men in a more particular manner than heretofore, and exercise his *power of darkness* and delusion over their understandings to an almost unprecedented extent. Therefore, it becomes all to attend to the caution which Christ gave to his disciples, on a somewhat similar occasion, viz. *to watch*. For awful beyond description will the consequences be in the end, to those who continue to yield to and indulge such improper feelings, tempers and passions—man against his fellow man—as many are now doing. But to proceed.

Whoever partakes of the Lord's table will, at this peculiar time of trial, endeavour to act as Christ did under all the provocations, ill treatment and cruelty which he endured; and then, to the persons so acting, all things will work together for their good—and in due time the Lord will deliver them from all their sufferings and trials, and they will arise from them in the likeness of Christ's resurrection, to suffer and endure no more—having drunk the cup of suffering allotted to them, and been made through and under it conformable unto Christ in his death, whereby alone they could attain unto that resurrection from all sin, which the apostle Paul, in speaking of these things, expressed so strong a desire to attain unto, but unto which he acknowledged he had not attained.

By looking to the Lord for strength, persons can turn from what is wrong and do right, until they are given up to follow their own ways, and go on to fill up the measure of their iniquity—and then the things that belong to their peace are hid from their eyes, and we are not to expect them to become any better—nor indeed will they desire to become so. May the Lord seal these important truths on the hearts of men,

and may they in time consider, take heed, and act according to that wisdom which is from above, that they may secure their present and future welfare, and avoid the many evils and miseries which a contrary course will ere long most assuredly bring on all those who pursue it.

IMPORTANT TO KNOW.

“When a strong man armed keepeth his palace, his goods are in peace.”—*Luke xi. 21.*

The meaning conveyed in the above words have lately been made so plain, that we trust they will hereafter have a governing influence on us through life. The strong man is the devil, and when armed for defence in a man's heart in support of any wrong cause or principles, however absurd they may be, it is in vain to attempt to convince such a man of his error, or take from him any of his principles of belief, by any arguments or reasonings that can be advanced. For it is not so much the man that you have to contend with, as the devil in the man, whose power and sagacity are beyond all the powers and reasonings of men. However clear and forcible, therefore, any arguments drawn from Scripture or elsewhere, to convince such a person may be, they will all be evaded or thrown aside in the most unfair and uncandid manner, and in a way very much calculated to try a person's feelings. In short, arguments will be altogether useless, and only serve to establish the unhappy individual still more firmly in his own way and his previous errors. Christ only is stronger than the devil, who holds possession in such a man's heart as his palace, and he only can overcome him, take from him all his armour wherein he trusteth, and divide his spoils.

Therefore, in reasoning with any one, if, when you bring forward plain and forcible reasons, or direct quotations from Scripture in support of any truth, and you find these produce no

effect upon the person, but that he sets himself to defend his side of the question, or maintain his position, remember here is the *devil armed*, and it is the greatest folly to pursue the argument or attempt to do any thing with such a person; for you may talk and reason with him for months together, and agreeably to what Christ has said, you will discover that his goods are in peace and safety, or in other words, that you cannot convince him of, or take from him one of his errors, however absurd or contrary to reason and Scripture it may be. Hence you had better drop the attempt at once, since you will but labour in vain, and reason to no purpose, except to exhaust your patience, stir up ill feelings in the person's mind against you, establish him still more firmly in his own opinions, and injure the cause you wish to promote. We now see the truth of this clearly for the first time, though so long since plainly declared by Christ himself, and almost every day confirmed to us by experience.

The apostle Paul testifies to the same truth, in the following words to Timothy, 2d epistle, chapter ii. 23—26. “But foolish and unlearned questions [for such questions those under the power of the devil always wish to contend about] avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him *at his will*.”

Here we plainly see, that God in the first place must give repentance to those who are in the snare of the devil, before there will be an acknowledging of the truth, and an ability to recover themselves out of the snare of the devil. For, while in the devil's snare, they have no power to do as they otherwise would—being taken

captive at the devil's will and pleasure, and led and swayed by him as he shall choose. Such persons are in a most distressing condition; and alas! how many are now in this very condition. Every one must know, that a bird in a snare is managed and carried as the one who has it in his snare shall choose, however painful and unpleasant that management and the way it is carried may be; and thousands and millions of the human race are now in just such a situation. There is no power or ability in themselves to change their course, or to act a right and consistent part, either in reasoning with another, or in doing what true wisdom and their own interest and happiness require. Hence they are said to *oppose themselves*; but, through blindness they know it not, or knowing it they have no power to cease from doing so.

Persons are brought into this sorrowful condition, however, in a great measure through their own past unfaithfulness to what they have received, and for want of watching against, and resisting at first, the devices and deceivings of the enemy, which are always begun under the most plausible reasonings and appearances—as a bird is enticed into a snare, not being aware of the fate which awaits it, till it is too firmly secured to make its escape, except by a power *greater than its own*. It is indeed a certain and lamentable truth, that the devil can conduct and govern those who are in his snare to suit his own purposes, and command their services in his cause at any time, without their having any power to hinder it in themselves. And as the devil will generally direct and govern such persons to the annoyance and persecution of the righteous and sincere, those who are sincere will see the necessity of having but little intercourse or intimacy with them, if they wish to escape much trouble and distress of the most trying and painful kind. We state these things with the best intentions, and from the fullest conviction of their truth, while we feel pity and sympathy

for all. And let those who are in the snare of the devil, and those who see them to be in his snare, remember that none but God alone can deliver them out of it. And he does this by giving them in the first place, not merely a just sight and sense of what is wrong in themselves, but also repentance for the same to the acknowledging of the truth, whereby they are enabled to recover themselves out of the snare of the devil, so that he no longer has it in his power to tyrannise over them, and *take them captive at his will*.

IMPORTANT SUBJECT.

We are living in a very important time, and the subject on which we are about to treat, is still more important. A period is spoken of in Daniel, chapter vii. when “the judgment [on the present condition of things and the actions of men] shall sit,” and the Ancient of days on a throne like the fiery and searching flame, with the wheels of his providence as burning and consuming fire, shall enter into a thorough examination and inspection of the state of things in the world, and of mankind in general, and the books containing a record of men's acts and doings will be opened, and to each and all will be rendered according to what they have done, and particularly according as they have done unto others. See the place in Daniel, when it will be seen, that this judgment and reckoning concerns the kingdoms and doings of men here, and is to take place in this world, and will result in the establishment of a new and better order of things throughout the earth.

The same period is alluded to by the Apostle, 1 Corinthians, chapter iii.—when he tells us, every man's work shall be tried, and be made manifest—“for,” says the Apostle, “the day shall declare it, because it shall be revealed by fire; and the fire [of this severe trial, scrutiny and examination] shall try every man's work, of what sort it is.” At the time of this trial, therefore, it will be clearly ascertained what a man

is, and principally by the manner in which he endures the trial. Those who have had their foundation on Christ, and have been sincere, though under errors, will, through the abounding mercy of God, be saved, but will have to pass through most severe and fiery trials, in which trials, themselves and all others who are found to be truly on the Lord's side, will have every thing of an inferior and unsound nature both in their principles and actions, entirely burned or destroyed; and when thus made right and purified, the Lord will gather them unto himself, as wheat is gathered into the garner, and by and through them he will found a kingdom of righteousness, peace and happiness "which shall never be destroyed, or be left to other people, but shall stand for ever." Daniel, ii. 44. This is indeed the kingdom of the *stone cut out without hands*, which is to break in pieces and consume every other kingdom, dominion and rule, and every thing contrary to the spirit and principles of the Gospel of Christ, become a great mountain for strength and stability, and *fill the whole earth*.

The dawn of this long foretold and glorious period has begun, in the great and sore trial which some among the better portion of mankind have already been called to pass through, at least in part, and which all must pass through before they can enter that new kingdom or dispensation, which the Lord is about to reveal unto men. The trial is in order to determine who shall be accounted worthy to be introduced into this new kingdom, and who are to be rejected and cast out. The trial, examination and inspection, therefore, must needs be strict and severe upon all, thereby to detect every flaw and defect in the material or person under inspection, that it may be ascertained who are fit to be placed in the new building to be erected, so that it may be worthy of its Builder, and, as designed, *stand for ever*. Hence it is, that this examination or cup of suffering of which we are speaking, begins

in every case with trials of the most severe and painful kind, calculated to harrow up and call into action and exercise every latent feeling of the soul. The trial is generally as great as the person can endure and live; insomuch that the righteous seem but scarcely saved under it—while many, less prepared to exercise patience in its more perfect work, put a period to their own existence to release themselves from the severity of the miseries and sufferings they endure. The trial is indeed intended wholly to destroy that life we have all along before had in this world, or something pertaining to it—such as its honors, its joys, its esteem, its good will, or in whatever else we have placed our affections and sought for happiness to the ensnaring of the soul; that from henceforth, as the Apostle speaks, we may be *dead* unto these things, and our life be hid with Christ in God, never more to be alive unto sin in any of these things, but alive only unto God. And furthermore, if we are counted worthy to be received into the new and glorious kingdom soon to be set up, this trial must not, and will not cease, till our present imperfect life or happiness in the empty and unsubstantial things of this world is entirely destroyed.*

* Among the Hebrews, Greeks, and Latins, "TO DIE to a thing, or person," says Adam Clarke, "is to have nothing to do with it or him; to be totally separated from them: and to live to a thing, or person, is to be wholly given up to them; to have the most intimate connexion with them. Hence these expressions in their writings: 'I have nothing to do with thee; I am DEAD to thee.' 'Thou wert DEAD to me, because I have not visited thee.' 'The Tapyrians are such lovers of wine that they LIVE in wine; and the principal part of their LIFE is DEVOTED to it.' They live to wine—they are insatiable drunkards." In the law it is said that the blood is the life; "and I have given it to you [saith Jehovah] upon the altar, to make an atonement for your souls: for it is the blood [the life] that maketh an atonement for the soul." Man, not beasts, is now the only offering or sacrifice to be made unto God, and his *life*, or in other words, for man to place his chief happiness and en-

This severe, sore and great trial, therefore, is truly that cup of suffering, typified by the cup administered by Christ to his disciples a little before his own sufferings; through which sufferings, the Apostle informs us, he was *made perfect*; and he himself calls it, *perfected*, when he said, "and the third day I shall be perfected," meaning the time he was crucified. While we, also, are partaking of our cup, or undergoing the operations of the trial assigned to us, the determination and decision is made and fixed finally with respect to us, whether we are to be received into the new kingdom of righteousness about to be set up, or be rejected as too imperfect, defective and unfit to be placed in the glorious building God will shortly erect, of which Solomon's temple was the outward type.

It should here also be mentioned, that just as this most severe trial is about to take place and connected with it, there will be in almost every case, a breaking up and separation of all earthly, human and previous religious friendships, in which have been the most endearing relations—a rending asunder of former bands of interest, intimacy, association and comfortable intercourse, both in religious and other connexions—even such as we have most highly valued and prized—being herein the fullest accomplishment of what was typified by the breaking and eating of the bread when the cup was about to be administered. And let all heed with deep attention what is de-

joyment in him, is the just demand of God upon all men; as, under the type of man's life, or his happiness and enjoyment, he demanded in the law the blood of animals. Consequently, until our life, or our happiness and enjoyment ceases in, or is withdrawn from every thing else, and is offered exclusively unto God upon the altar, Christ Jesus, (see Hebrews xiii. 10) we cannot be one with Christ in God, or be in full agreement, concord and reconciliation with the Father in and through the Son, as the word atonement in scripture signifies.

clared, viz. that if we eat this bread and drink this cup unworthily, or in other words—if under the great trials prefigured or typified by the breaking and eating of the bread and drinking the cup, we act inconsistent with a christian spirit, and the example set before us by Jesus Christ when his body was broken by the rage and malice of the Jews, and he drunk the cup of deep suffering and agony appointed unto him—at which time was manifested his perfection by praying even for his worst enemies—we shall eat and drink, or come under and receive condemnation and final rejection, as too imperfect and unfit to be placed in that kingdom of superior grace and righteousness, which the Lord will now bring in, establish and increase,* to the overthrow of all other kingdoms, rule and authority, and which he will never suffer to be overthrown though assaulted after a thousand years by the millions belonging to the army of Gog and Magog.

Take notice that there will be the greatest danger of being found wanting in this great trial, by giving way to something wrong, or not letting *patience have her perfect work*, as the Apostle James speaks: For at this time, as it was with Christ, we shall almost be left without support from the Lord himself, that it may be a real trial; insomuch, that like Christ, we may often feel to exclaim, "My God, my God, why hast thou forsaken me." But whatever we may think, or however we may feel, the Lord has not forsaken us, except

* Those who are brought through this great trial with acceptance, and by it are purified, and become dead to the world and alive unto God, none will be able to overcome or to withstand. For they are those that are truly on the side of the Lamb, who, by reason of the power and authority he will in a particular manner at this time exercise in their behalf, is termed, "Lord of lords, and King of kings."—They also that are with him at this period, and destined to conquer in his power and authority, are said to be "called, and chosen, and faithful."—See Rev. xvii. 14, and xix. 14, 16.

for a short time—while, if we may so speak, he observes with intense concern all our actions under this trial, desires we may endure it aright, so that he can reward with tenfold blessings and enjoyments, for all the sufferings we have endured to prove and try us; and which, in due time, he will also most assuredly do, if we wait in patience and stay our souls on him. It was after Christ suffered, that he entered into his glory, and sat down at the right hand of God in his throne; and it will be only after we suffer in the similitude, or in the fellowship of his sufferings, as far as we are capable of doing so, that the Apostle informs us *we shall also reign with him*, or, as Christ speaks, *set with him in his throne*. Therefore, we may call it blessed suffering, as trying as it may be—and, indeed, the cup which typifies it, is called *the cup of blessing*. If under it, we *let patience have her perfect work*, we are assured by an Apostle that we shall *be perfect and entire, wanting nothing* to complete the character which Christ desires to see in us in this time of suffering, and which was so fully exemplified in himself at the time of his sufferings, for our “*remembrance*” and imitation.

The Apostle Paul, as noticed before, when speaking of this trial, calls it a *trial by fire*, which always means the most severe, piercing and penetrating kind of trial; and in the course of it we are informed, that all the wood, hay and stubble in the conduct and principles of the Lord's people, and every thing in them, and in the church at large, not of a sound and substantial nature, will be wholly destroyed. It will therefore be in respect to the present existing outward church, like the demolition of an old building in a state of decay, so as to be no longer suitable for a comfortable tenement; at which time, every stone, brick, piece of timber or other article belonging to it, not found, on close examination and inspection, to be sound, and which cannot be made use of in the new and better

building to be erected, is to be rejected and thrown away with the rubbish; which, on such an occasion, is always in very great abundance. The hammer, the axe, the saw, the mallet and plane, and various other instruments suitable for the purpose, will be made use of to test and try the different materials in the old building, to ascertain whether they are fit in some way to be placed in the new building or not. It will therefore be a most severe process to pass under; and how much under it will be rejected, that had its use and did tolerably well in the old building before the demolition of it commenced.

We trust what is here said, will be understood and seriously considered; for it is one of the most serious and important subjects that ever come under our consideration, seeing so many individuals that have stood pretty well all along, and had a fair appearance, in the time of this trial will be rejected and thrown away, as rubbish, not suitable to be used in the Lord's tabernacle, or that mountain of his house, which is to be established in the top of the mountains, and be exalted above the hills, and unto which all nations are to flow. See Isaiah, chap. ii. and Micah, chap. iv.

THE CUP OF SUFFERING.

It is most strange, that any should suppose that the *cup*, commonly called the eucharist, administered for the first time a little before Christ's crucifixion, was intended to shadow forth or typify Christ's sufferings, then just about to take place—since this event was so fully typified long before, by the slaying of the Paschal Lamb and the cup drunk among the Jews on celebrating that occasion. When any thing in the nature of a figure is first used, it always refers to something to take place for its accomplishment, not only future but distant, and never to any thing soon to take place. And truly, the slaying of the Paschal Lamb was instituted, as long since as the coming of the Israelites out of Egypt. The words

of Christ, on giving the cup to his disciples, plainly show its nature and design—" *This is the New Testament in my blood.*" As if he had said to his disciples, the representatives of the present existing church—"this cup signifies, shadows forth, or typifies the sufferings that will be endured by your successors living under the gospel, when God shall come to enter into judgment or reckon with them, for violating its requirements, ratified and sealed by my blood (or life) offered up for its ratification." For, as the New Testament or gospel covenant was ratified by the blood or life of Christ, sacrificed or poured out at the time of its ratification, after the manner of making all covenants in ancient times and in Scripture, a violation or breach of it by one of the parties, subjects the party or persons who violate or break it, to a treatment similar to that which passed on the victim or sacrificial offering at the time of ratifying the covenant. Thus *Homer*, who, next to those of Scripture, was one of the most ancient writers, and lived about the time of the prophet *Elijah*, speaks of a covenant made between the Greeks and Trojans—at which time, when the throats of the lambs were cut, and their blood poured out for the ratification of the covenant, the following form of adjuration was used by the contracting parties:

"All glorious Jove, and ye, the powers of heaven!

Whoso shall violate this contract first,
So be their *blood*, their children's and their own,

Pour'd out as this libation, on the ground."*

Christ is expressly called a *covenant sacrifice* in various places of Scripture. *Jehovah* promises to give him for a covenant sacrifice to the people and to the Gentiles, and to *send forth by the blood of this covenant* victim the pri-

* Troy was founded during the sojourn of the children of Israel in Egypt, and was destroyed about the period when Samuel the prophet lived—so that this covenant between the Greeks and Trojans, must have been made sometime before the days of *Homer*.

soners out of the pit wherein is no water—or prepare a way for their deliverance from a condition so miserable and distressing. See *Isaiah* xlii. 6. xlix. 8. and *Zechariah* ix. 11. God was one of the parties in the New Testament or gospel covenant, and man the other—while Christ was the victim or sacrifice to ratify and confirm it for man's benefit, who for this purpose willingly *poured out his soul unto death*, that it might be surely and firmly established. Hence, man is amenable or answerable for any breach or violation of this covenant; and as all have broken and violated it more or less, (as much perhaps as the Jews did their covenant, ratified by shedding the blood of animals only) by not complying with the requirements contained in the gospel, and are more especially breaking and violating it at the present time—they stand before God subject to the penalty of having executed upon them such sufferings and such a death as passed on Christ in the days of his humanity. The justice and holiness of God indeed must require that all, even the best, should suffer deeply for violating or not complying with the precepts and requirements contained in the gospel. As God, however, as far as can consist with his attributes, always prefers *mercy* to *sacrifice*, in entering into judgment with men for transgressing the requirements of the New Testament, he will only require their life "to make an atonement for their souls." *Leviticus* xvii. 11. Not their natural lives; but the life they have all along had in the things of this world, the life, happiness and enjoyment they have had in sin, or in whatever is contrary to the will of God—and all who will not yield or give up this kind of life, will suffer the penalty of being cut off before the judgment and reckoning which the Lord is now beginning to execute, shall be ended.

The best of people now living, in passing under this judgment or reckoning for transgressing some of the requirements of the gospel, will, indeed,

have to die to all their previous happiness and enjoyment in the things of this world, and will remain, like Christ, thus dead to all happiness and enjoyment for some time, when also like Christ, they will be raised up by the power of God (no other power will be able to do this) to greater privileges, blessings and enjoyment than they ever before knew, or it ever entered into their hearts to conceive. Being indeed now one with Christ, and *joint heirs with him* in the purchased inheritance, they will enter into his kingdom of righteousness, happiness and peace, no more to go out for ever—for they will be among those of the *first resurrection* from all sin, on which the *second death hath no power*, any more than on Christ after he had conquered death, by freely dying in compliance with the will of his Father.

NEW THINGS OF THE NEW DISPENSATION.

"I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; lest thou shouldst say, Behold, I know them. Yea, thou hearest not; yea, thou knowest not: yea, from that time thine ear was not opened: for I knew thee that thou wouldst deal very treacherously, and wast called a transgressor from the womb."—*Isaiah*, chapter *xlvi.* 6-9.

Those whom it concerns, will do well to consider and reflect on the following passage in *Isaiah lxi.* 15-17.

"For behold, the Lord will come with fire, and with his chariots [of judgment] like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens [of christendom,] behind one tree [system or institution called the law] in the midst [of christendom,] eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

And who are they that do this? it may be inquired. We answer, those who make themselves active in laying

hold of poor drunkards, vagrants, so called, and insignificant and impoverished people who steal by the small, and get them dragged to jails and prisons, to be consumed and destroyed by disease, the cholera, hard usage, scant fare, &c. and who think great praise is due to them and much good is done to society, by this business, and by bringing such poor, friendless and defenceless creatures forward to the Moloch of the law—while many great men like the bulls of Bashan, cheat and defraud on the most extensive scale, without exciting any abhorrence in the minds of these very zealous and vigilant pretenders to righteousness and conservitors of society—because done by great men, and done too, in many instances, *according to law*, of which these vigilant agents for punishing the forlorn and destitute, are the admirers and worshippers. Is this such a very virtuous work, that men can *sanctify and purify themselves* by it, and make of it a covering for their own delinquency and departure from the principles of the gospel, and thereby obtain acceptance before God? No, verily. God is the friend of the poor and friendless, and will listen to their cry. If a particle of true christian feeling and sympathy remained in the breasts of these professors of christianity, they could not practise such cruelty on their destitute and delinquent fellow beings, but they would use suitable means to reclaim and save them, and not to destroy them. Yet, such it seems is the blindness and delusion of these men, and such their ignorance of the principles of the gospel, that they take great credit to themselves for this very cruelty, and for the abundance of the victims they are able to make, as if they were acts of virtue, by which they will extend their fame and elevate their standing and respectability among men.

There are professors of christianity in this place, who belong to associations for the very purpose of making these severe inflictions of the law on their fellow men, and they are so blind

perhaps as to think they are about a good work, and promoting virtue, instead of dishonouring christianity. For all is carried on under pretence of virtue and righteousness.

And now for the way and manner in which it is carried on. To instance a case. Such professors will get a poor hired man in their employ, to go and get a lottery ticket for them, and then make this hired man, against all the tender and better feelings of his heart and principles, come forward as a witness to convict the person of selling lottery tickets, and get him sent to jail, and perhaps stript of all he has—because this can now all be done according to law—whereas, but a short time ago, selling lottery tickets was considered right and proper, and the legislature could grant lotteries and sanction the selling of tickets by wholesale, and professors of the highest standing could vend and sell them without being lessened in the esteem of their fellow men. But now, (such is the great change in the nature of acts which the law can make in a short time,) because a man sells a few lottery tickets, he is a great criminal and must be tore to pieces by those who think to *sanctify themselves and purify themselves* by such a business. Can mere law make such a great change in actions as this? It seems people think so in this day.

We are not apologists for lotteries, or the selling of tickets, and if professors of christianity had kept their hands from oppression and cruelty in this matter, we should have remained silent on the subject. But when christianity is so dishonoured, and christian professors are sunk so low as to be found engaged in a work so unsuitable with their profession, the sight is too painful to hold our peace. When laws are turned to a curse, as at present, and are an evil instead of being a blessing, the Lord will interpose to relieve the distressed; and as foretold in this prophecy of Isaiah, the time is near when these inflictors of misery on their

fellow beings, will themselves be consumed by the flame of dreadful judgments that will come upon all who have departed from the principles of christianity, and violated the command of doing unto others as they would others should do unto them. Can professors of christianity render themselves acceptable unto God by distressing others, instead of trying to reclaim them from what is wrong by gospel means, and leave the event of their endeavours to God.

Such cruelty as is now practised upon many of the poor and defenceless, will not be much longer unvisited and unrequited. Those who exercise this cruelty, are perhaps themselves more criminal in the sight of God, considering the opportunity and advantages they have had to know what the gospel requires, than the swine, the abomination, and the mouse, which they are so ready to sacrifice unto this Moloch of the law. For, however senseless, depraved and thievish many of them have become, it may in a great measure be owing to the disadvantages under which they have been brought up, the neglect of proper instruction, and various other causes too numerous to specify.

Great, indeed, is the cruelty practised upon the poor and unprotected in this day, who are thrust into jails and prisons, without a hand being exerted to relieve or mitigate their sufferings. And what seems most surprising, this unnatural and inhuman business of casting people into jails and prisons, is carried on to a greater extent in countries professing christianity, than in any other countries on the globe, and persons high in religious profession, and christian profession too, not only give it their sanction, but are also found actively engaged in it. Will not the Lord *visit for these things?*—and shall not his *soul be avenged* on all those nations professing christianity, who practise these cruelties? He most assuredly will—and before very long. Does such hardness of heart to those

who are flesh and blood as well as ourselves, correspond with christianity? or is it following the example and obeying the precepts of Jesus Christ, who testified, that those who were considered the most vile and degraded in his time, would sooner enter into the kingdom of heaven, than the self-righteous, fair outside scribes and pharisees! (and the same is true in the present day.)

What blindness and infatuation, indeed, have come upon men now professing to be the followers of Christ—and what an awful visitation must hang over them, ready to burst upon their heads, for such a departure from the spirit and principles inculcated and enjoined in the Gospel. Go to the jails and prisons in this professed land of freedom and christianity, and see the numerous miserable creatures you are devouring and destroying,—having the same flesh and blood to feel and suffer as other men; and made, like yourselves, in the image of God. It does not become you to be found destroying them, but to try to save them by mild and humane means, such as Christ recommends, and christian principles and christian feelings require. We again quote the passage in Isaiah, lxvi. 17, with an additional verse, for the purpose of adding a note.

“They that sanctify themselves, and purify themselves in the gardens, behind one tree* in the midst, eating swine’s

flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall come that I will gather all nations and tongues; and they shall come and see my glory”—by which, all this cruelty and devouring of man by his fellow man will cease, and be no more.

THE GREAT AND GENERAL TRIAL.

Christ speaks of a general trial, that should “come as a snare on all them that dwell on the face of the whole earth,” to exercise and try them. And it will exercise and try them with respect to patience and every other virtue, beyond any trial which ever before came upon men, and thereby determine what is their true character, preparatory to that selection which is to be

tended through life one considered the greatest criminal in the land, he himself would not be a much greater criminal than the one he so much abhors, is so ready to condemn, and perhaps so disposed to punish. And if this be the case, who shall say the person himself is not a greater criminal in the sight of God, than the one he judges so highly criminal.

We must therefore perceive that none but the Judge of all the earth, who knows all things, has ever yet been qualified to decide upon the merit or demerit of men’s actions under all the various causes operating to produce them. And to undertake to do this until so qualified, and mete out the proper punishment, is arrogating to ourselves a right, and taking upon ourselves a responsibility of the most serious and awful kind. The time will indeed come, in the millennial state of the church, when the Lord’s people for the first time will have judgment given unto them—because for the first time they will be qualified and prepared to exercise it aright.—And in a still more advanced state, when they attain unto the measure of the stature of the fulness of Christ, they will be empowered to judge angels. But until the Lord gives judgment into our hands, we had better leave this high and responsible business of judging others to God, when it will be done according to righteousness and equity. Christ, indeed, has commanded us not to judge, that we be not judged; and has forewarned us, that with what judgment we judge, we shall be judged; and with what measure we mete, it shall be measured to us again.

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made, of such as are to be brought into that higher dispensation about to be revealed, and into that kingdom of righteousness, holiness and peace, which is never to be moved or overthrown.—Therefore we need not think it strange, that the trial should be of the most close and severe kind, fully to make out what we really are, as well as to prepare us, if capable of being prepared, for a much higher state.

We are to feel as fellow beings for all who are undergoing this trial, and take heed how we act towards them; for the trial will be very great.

IS IT THE CASE?

If we have not mistaken certain prophecies, the government of Louis Philippe was shaken to its centre before the 9th of August last, and out of this event a train of circumstances will arise that will involve in civil strife the whole of christendom. We have believed the event would be a fulfilment in the antitype, of the ordinance of the red heifer, mentioned, Numbers xix. It will be soon known whether such an event has taken place or not, and we state our belief because it exists, and we wish not to be screened from any imputations that may be cast upon us should we be under a mistake. Honestly to express a sincere belief we deem right, and for ourselves we can never consider a person worse for doing so, should it afterwards be found the person was under a mistake. But we shall not make this a standard for another. That a mistake in regard to prophecy or other mistake, must lessen confidence in a person's judgment, is to be expected, and of this the person has no right, and it is needless, to complain. We wish to act from a higher principle than seeking to secure the honour and favour of this world—for the times demand that we should do so.

If such an event as we have alluded to has not yet taken place in France, we have mistook in regard to one prophecy, and may be mistaken in reference to some others. But there are others again on which a belief respecting their meaning and fulfilment rests on a more sure basis, and does not admit of mistake. That troubles of the most serious kind are impending over our own country, we can no more doubt than if we saw them already in existence. It is moreover our belief, that they will commence next fall about the beginning of the Jewish civil year, answering to the memorial of the blowing of

trumpets, and the feast of tabernacles.—Leviticus xxiii. 24 and 34. It is said the Jewish civil year for 1834, will begin about the 4th of October next. If troubles in this country do not begin by that time, we are disposed to believe they will be delayed another year—but such a delay we do not expect. We might say more on this subject, but forbear till there shall be seen more of a realization of what we have already said, and which we are convinced will be seen soon enough, and before many are prepared for the realization. It will be too late to prepare after troubles begin. The foolish virgins, whose lamps went out, could not obtain an entrance when they sought for admittance—and such will be the case with too many in the present day, who, instead of watching, are now slumbering and sleeping, while unprepared for the cry that will go forth at this midnight state of professing christendom.

The letter from New Concord has been received. Its contents embrace things of great importance, some of which have been already, and in due time the whole will be fulfilled. We could give an explanation to the writer, if we knew who to address—but there is now so little faith, generally, in any revelations from God, that it would be useless to most persons at present to show what is pointed out by the dream and vision. Those only who see the meaning can enjoy its consolations, and wait in confidence for its accomplishment, to the joy of the righteous and the dismay and confusion of the blind and perverse.

We shall be obliged to stop sending to many after the present number for want of more punctuality in payment—not being able to meet the expense of printing so many copies. We would wish all those who feel disposed, to stop their subscription by sending back a number, as directed before. Should they never make payment we shall forgive them. It increases our expenses while they continue, without perhaps proving of any benefit to themselves. Those in arrears who wish their numbers continued will of course make it known in season to prevent disappointment.

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